/269 cont./
761 person who longs for death (17).

17. "I want to die," said one of these old men to Pe. Antônio Giacone, "because my teeth are tired of chewing." Pe. João Marchesi related to us the details of the only case of
• 159 suicide that he had heard of. A Taryana
682 Indian from the povoado called Cigarro, river
762 Uaupés, violently inebriated by the caxirí,
761 threw his own wife down on the ground and ill-treated her until he killed her. Afterwards he lay in the hammock and fell asleep. While he slept, the relatives and other persons buried the body. The murderer, upon awakening in the morning, called for his wife to prepare the mingau for him. They then told him how he himself had killed her the night before. The murderer, without saying anything to anyone, took his canoe and went to a nearby igarapé. Some hours later the canoe was found bubuiando (floating at the mercy of the stream) and, inside, some pieces of timbo and a cuia still dirty with timbo juice. The poor man squeezed and drank the poisonous juice of that plant and, perhaps in the convulsions of the agony, fell in the water and drowned.

756 2) The Xamã /shaman/ or Yaí.
*[192] The pajé or Yaí is, therefore, the doctor and at the same time
[562] Xamã /shaman/ (that is, a magician or sorcerer). Only men can be pajé.

/270/ a) His powers.

His powers are many. In the first place, to neutralize the malefice cast upon a sick person and thus cure him. He can even make individuals invulnerable to sicknesses.

/465 cont./

562 622 • 159 562 622 The social power of the tuxaua being thus attenuated and with this native democratic mentality, it is to be inferred that there would be no repugnance toward a female Tuxaua. There is mentioned the example of Caridade (or Carí, according to the common designation) from the Tukano tribe, who exercised the tuxauaship in Piracuara (river Papurí, Colombia), recognized by all and in very singular circumstances, because she succeeded her brother Estevão, who, upon his death, left two sons (100).

100. Carí previously had been a prostitute in S. Gabriel on the Rio Negro and never married. It was not possible to verify whether her ascendancy had an origin of such an order. It would be a problem similar to that of the Hetaerae. Or whether, on the contrary, as seems more probable, it was due to her intelligence, by being a very shrewd woman with the advantage of knowing Portuguese well.

/466/ The situation of Cari can perhaps be explained by her having lived for a long time with the civilized in such a way that she was considered such, being, on the other hand, the daughter of the old and esteemed tuxaua (101).

[648]

101. In Piracuara there were some misunderstandings between Colombians and natives. The Colombian authorities ordered the maloca destroyed, and Cari was manacled, as well as the local pajé. Some time later Pe. João Marchesi, who furnished us this information, was called in order religiously to assist Cari, who appeared in good spirits, in her hour of death.

/466 cont./

622 f) Government and justice.

Even in olden times the tuxaua's power was tempered by the power of the heads of each family, which, as we said, is autonomous regarding its normal life, its trading, its clearing, etc.

622 It was, likewise, moderated by the ascendancy of the Komĩã,
623 the "Elders," who still today preside over the dances, take part in the giving of the name to the child, in the initiation of the young men, practice the "blowing," etc. The "Elders" constituted a true Council or Senate of the Tuxaua, the Bũxkõrã-kurá; and even today continue with such function and choose the new tuxaua.

622 The absolute chiefs have always been an exception, which sometimes provoked reaction by his subordinates (102).

• [159] [648]

102. José, Tukano tuxaua of Parí-cachoeira, died poisoned by those of his maloca; properly speaking, by his second wife, a Tuyuka, with the connivance of the other inhabitants of the maloca. During the time of the encarregado dos índios /Indian Agent/ Higino Albuquerque, of the SPI, José exercised in truth a despotic power: he forced the Indians to work for some of the civilized, thrashed the women so that they would make the flour more quickly, etc.

797 Among all the tribes of the Uaupés a democratic regime has always
622 been in force. It is remembered, however, that some tuxauas, in
648 contracting for service with the whites, -- one of the functions of the tuxauaship, -- demanded payment without work, or even keeping almost everything for themselves and distributing little to the others, so that the natives came to ask the Missionary to make the distribution of the payment to them himself.

627 The administration of justice, in the strict sense, does not fall to the tuxaua. There is not even a judiciary or customary penal Law. The questions that arise among the components of the group are resolved among them under the dictates of reciprocal vengeance